Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Mutaffifin

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

وَيْلٌ لِّلْمُطَفِّفِينَ

83:1 Woe to Al-Mutaffifin.

الَّذِينَ إِذَا اكْتَالُواْ عَلَى النَّاسِ يَسْتَوْفُونَ

83:2 Those who, when they have to receive by measure from men, demand full measure,

وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ

83:3 And when they have to give by measure or weight to men, give less than due.

أَلا يَظُنُّ أُوْلَـئِكَ أَنَّهُمْ مَّبْعُوثُونَ

83:4 Do they not think that they will be resurrected,

لِيَوْمٍ عَظِيمٍ

83:5 On a Great Day

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَـلَمِينَ

83:6 The Day when (all) mankind will stand before the Lord of all that exists)

Increasing and decreasing in the Measure and Weight will be a Cause for Regret and Loss

An-Nasa'i and Ibn Majah both recorded from Ibn Abbas that he said,

> "When the Prophet came to Al-Madinah, the people of Al-Madinah were the most terrible people in giving measurement (i.e., they used to cheat). Thus, Allah revealed,
>
> وَيْلٌ لِّلْمُطَفِّفِينَ (١)
>
> Woe to **Al-Mutaffifin**.
>
> After this, they began to give good measure.''
>
> The meaning of the word **Tatfif** here is to be stingy with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt.
>
> Thus, Allah explains that the **Mutaffifin** those whom He has promised loss and destruction, whom are meant by "Woe'' are
>
> الَّذِينَ إِذَا اكْتَالُواْ عَلَى النَّاسِ ...
>
> Those who, when they have to receive by measure from men,
>
> meaning, from among the people.
>
> ... يَسْتَوْفُونَ (٢)
>
> demand full measure,

meaning, they take their right by demanding full measure and extra as well.

وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ (٣)

And when they have to give by measure or weight to (other) men, give less than due.

He says in another Ayah,

وَأَوْفُوا الْكَيْلَ إِذا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً

And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end. (17:35)

Allah also says,

وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا

And give full measure and full weight with justice. We burden not any person, but with that which he can bear. (6:152)

and He says,

وَأَقِيمُواْ الْوَزْنَ بِالْقِسْطِ وَلاَ تُخْسِرُواْ الْمِيزَانَ

And observe the weight with equity and do not make the balance deficient. (55:9)

Allah destroyed the people of Shu`ayb and wiped them out because of their cheating in weights and measurements.

Threatening the Mutaffifin with standing before the Lord of all that exists

Then Allah says as a threat to them,

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُم مَّبْعُوثُونَ (٤)

لِيَوْمٍ عَظِيمٍ (٥)

Do they not think that they will be resurrected, on a Great Day,

meaning, do these people not fear the resurrection and standing before He Who knows the hidden matters and the innermost secrets, on a Day that contains great horror and tremendous fright Whoever loses on this Day will be made to enter into a blazing fire.

Then Allah says,

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (٦)

The Day when (all) mankind will stand before the Lord of all that exists,

meaning, they will stand barefooted, naked and uncircumcised at a station that will be difficult, hard, and distressful for the criminals. They will be covered by the command from Allah, and it will be that, which the strength and the senses will not be able to bare.

Imam Malik reported from Nafi` who reported from Ibn `Umar that the Prophet said,

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْه

This will be the Day that mankind will stand before the Lord of all that exists, until one of them will sink up to the middle of his ears in sweat.

Al-Bukhari recorded this Hadith from Malik and Abdullah bin Awn, both of whom reported it from Nafi`.

Muslim also recorded it from two routes.

Another Hadith: Imam Ahmad recorded from Al-Miqdad, who was Ibn Al-Aswad Al-Kindi, that he heard the Messenger of Allah saying,

إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُدْنِيَتِ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى تَكُونَ قَدْرَ مِيلٍ أَوْ مِيلَيْنِ قال فَتَصْهَرُهُمُ الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ كَقَدْرِ

أَعْمَالِهِمْ، مِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقِبَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ إِلْجَامًا

> On the Day of Judgement, the sun will draw near the servants until it is a mile or two away from them. Then the sun will burn them, and they will be submersed in sweat based upon the amount of their deeds. From among them there will be those whose sweat will come up to their two heels. From among them there will be those whose sweat will come up to their two knees. From among them there will be those whose sweat will come up to their groins. From among them there will be those who will be bridled in sweat (up to their necks).

This Hadith was recorded by Muslim and At-Tirmidhi.

In Sunan Abu Dawud it is recorded that the Messenger of Allah used to seek refuge with Allah from the hardship of standing on the Day of Judgement.

It has been reported from Ibn Mas`ud that they will be standing for forty years with their heads raised toward the sky. No one will speak to them, and the righteous and wicked among them will all be bridled in sweat.

It has been reported from Ibn `Umar that they will be standing for one hundred years.

Both of these statements have been recorded by Ibn Jarir.

In the Sunans of Abu Dawud, An-Nasa'i, and Ibn Majah, it is recorded from Aishah that the Messenger of Allah used to begin his late night prayer by

- declaring Allah's greatness ten times,
- praising Allah ten times,
- glorifying Allah ten times, and
- seeking Allah's forgiveness ten times.

Then he would say,

اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي

O Allah!

Forgive me, guide me, provide for me, and protect me.

Then he would seek refuge from the hardship of the standing on the Day of Judgement.

كَلاَّ إِنَّ كِتَـبَ الْفُجَّارِ لَفِى سِجِّينٍ

83:7 Nay! Truly, the Record of the wicked is in Sijjin.

وَمَآ أَدْرَاكَ مَا سِجِّينٌ

83:8 And what will make you know what Sijjin is

كِتَـبٌ مَّرْقُومٌ

83:9 A Register inscribed.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

83:10 Woe, that Day, to those who deny.

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ

83:11 Those who deny the Day of Recompense.

وَمَا يُكَذِّبُ بِهِ إِلاَّ كُلُّ مُعْتَدٍ أَثِيمٍ

83:12 And none can deny it except every transgressor beyond bounds, the sinner!

إِذَا تُتْلَى عَلَيْهِ ءَايَـتُنَا قَالَ أَسَـطِيرُ الاٌّوَّلِينَ

83:13 When Our Ayat are recited to him, he says: "Tales of the ancients!''

كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ

83:14 Nay! But on their hearts is the Ran (covering) which they used to earn.

كَلاَّ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ

83:15 Nay! Surely, they will be veiled from seeing their Lord that Day.

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ

83:16 Then verily, they will indeed enter the burning flame of Hell.

ثُمَّ يُقَالُ هَـذَا الَّذِى كُنتُمْ بِهِ تُكَذِّبُونَ

83:17 Then, it will be said to them: "This is what you used to deny!'')

The Record of the Wicked and some of what happens to Them

Allah says truly,

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ (٧)

Nay! Truly, the Record of the wicked is in **Sijjin**.

meaning, that their final destination and their abode will be in **Sijjin**, which is derived from the word prison **(Sijn)**, and here it means straitened circumstances.

Thus, Allah expresses the greatness of this matter, saying;

وَمَا أَدْرَاكَ مَا سِجِّينٌ (٨)

And what will make you know what **Sijjin** is?

meaning, it is a great matter, an eternal prison, and a painful torment. Some have said that it is beneath the seventh earth.

It has been mentioned previously in the lengthy Hadith of Al-Bara' bin `Azib that the Prophet said,

يَقُول اللهُ عَزَّ وَجَلَّ فِي رُوحِ الْكَافِرِ اكْتُبُوا كِتَابَهُ فِي سِجِّين.
وَسِجِّينٌ هِيَ تَحْتُ الْأَرْضِ السَّابِعَة

Allah says concerning the soul of the disbeliever, `Record his book in **Sijjin**.' And **Sijjin** is beneath the seventh earth.''

it is known that the destination of the wicked people will be Hell, and it is the lowest of the low.

For Allah says,

ثُمَّ رَدَدْنَـهُ أَسْفَلَ سَـفِلِينَ إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ

Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds. (95:5-6)

Here Allah says,

كَلاَّ إِنَّ كِتَـبَ الْفُجَّارِ لَفِى سِجِّينٍ

وَمَآ أَدْرَاكَ مَا سِجِّينٌ

Nay! Truly, the Record of the wicked is in **Sijjin**. And what will make you know what **Sijjin** is? and it is full of hardship and misery.

Allah says,

وَإِذَآ أُلْقُواْ مِنْهَا مَكَاناً ضَيِّقاً مُّقَرَّنِينَ دَعَوْاْ هُنَالِكَ ثُبُوراً

And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. (25:13)

Then Allah says,

كِتَابٌ مَّرْقُومٌ (٩)

A Register inscribed.

This is not an explanation of His statement, **وَمَآ أَدْرَاكَ مَا سِجِّينٌ** (And what will make you know what **Sijjin** is?)

It is only an explanation of the destination that will be recorded for them, which is **Sijjin**.

Meaning, it is inscribed, written, and completed. No one can add to it and no one can remove anything from it.

This was said by Muhammad bin Ka`b Al-Qurazi.

Then Allah said,

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (١٠)

Woe, that Day, to those who deny.

meaning, when they come to the imprisonment, Allah threatened them with, on the Day of Judgement, and the disgraceful torment.

The statement, "Woe,'' has already been discussed previously and there is no need to repeat it here.

Basically, it means destruction and devastation. This is like what is said,

"Woe to so-and-so.''

This is similar to what has been recorded in the Musnad and the Sunan collections on the authority of Bahz bin Hakim bin Mu`awiyah bin Haydah, who reported from his father, who reported from his grandfather that the Messenger of Allah said,

وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ النَّاسَ،

وَيْلٌ لَهُ

وَيْلٌ لَه

Woe unto whoever speaks, and lies in order to make the people laugh.

Woe unto him,

woe unto him.

Then Allah says, in explaining who are the wicked, disbelieving deniers,

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ (١١)

Those who deny the Day of Recompense.

meaning, they do not believe it will happen, and they do not believe in its existence. Thus, they consider it a matter that is farfetched.

Allah then says,

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ (١٢)

And none can deny it except every transgressor, sinner.

meaning, transgress in his actions by doing that which is forbidden and exceeding the limits when acquiring the permissible.

He is a sinner in his statements, because he lies whenever he speaks, he breaks his promises whenever he makes them, and he behaves in an abusive and wicked manner whenever he argues.

Concerning Allah's statement,

إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (١٣)

When Our Ayat are recited to him, he says:

"Tales of the ancients!''

meaning, whenever he hears the Words of Allah from the Messenger , he denies it and has ill thoughts about it. Thus, he believes that it is a collection gathered from the books of the ancients.

This is as Allah says,

وَإِذَا قِيلَ لَهُمْ مَّاذَآ أَنزَلَ رَبُّكُمْ قَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ

And when it is said to them: "What is it that your Lord has sent down''

They say: "Tales of the men of old!'' (16:24)

Similarly Allah says,

وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً

And they say:

"Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon.'' (25:5)

Then Allah continues saying,

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ (١٤)

Nay! But on their hearts is the **Ran** (covering) which they used to earn.

meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'an is tales of the ancients.'' Rather, it is the Word of Allah, His inspiration and His revelation to His Messenger.

The only thing that blocked their hearts from believing in it is the dark covering cast over it from the many sins and wrong they committed that has covered up their hearts. Thus, Allah says, كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ (Nay! But on their hearts is the **Ran** (covering) which they used to earn.)

- This dark covering known as **Rayn** overcomes the hearts of the disbelievers,

- the covering of **Ghaym** is for the righteous, and

- the covering of **Ghayn** is for those who are near to Allah.

Ibn Jarir, At-Tirmidhi, An-Nisa'i, and Ibn Majah all recorded from Abu Hurayrah that the Prophet said,

إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ مِنْهَا صُقِلَ قَلْبُهُ، فَإِنْ زَادَ زَادَتْ، فَذلِكَ قَوْلُ اللهِ تَعَالَى:

كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ

Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to increase. That is the statement of Allah:

(Nay! But on their hearts is the **Ran** (covering) which they used to earn.)

At-Tirmidhi said, "**Hasan Sahih**.''

The wording of An-Nasa'i says,

إنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ ، فَإِنْ هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ صُقِلَ قَلْبُهُ ، فَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبَهُ فَهُوَ الرَّانُ الَّذِي قَالَ اللهُ تَعَالَى:

كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَّا كَانُواْ يَكْسِبُونَ

Whenever the servant commits a wrong, a black spot is put in his heart. So, if he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns to the sin, the spot will increase until it overcomes his (entire) heart, and this is the **Ran** that Allah mentions when He says:

(Nay, but on their hearts is the **Ran** (covering) which they used to earn.)

Concerning Allah's statement,

كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ (١٥)

Nay! Surely, they will be veiled from seeing their Lord that Day.

meaning, they will have a place on the Day of Judgement, and lodging in **Sijjin**. Along with this they will be veiled from seeing their Lord and Creator on the Day of Judgement.

Imam Abu Abdullah Ash-Shafi`i said,

"In this Ayah is a proof that the believers will see Him (Allah), the Mighty and Sublime, on that Day.''

Concerning Allah's statement,

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ (١٦)

Then verily, they will indeed enter the burning flame of Hell.

meaning, along with this being prevented from seeing the Most Gracious, they will also be among the people of the Fire.

ثُمَّ يُقَالُ هَذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ (١٧)

Then, it will be said to them: "This is what you used to deny!''

meaning, this will be said to them by way of scolding, rebuking, belittling, and humiliation.

كَلاَّ إِنَّ كِتَـبَ الاٌّبْرَارِ لَفِى عِلِّيِّينَ

83:18 Nay! Verily, the Record of Al-Abrar (the righteous believers) is (preserved) in `Illiyyin.

وَمَآ أَدْرَاكَ مَا عِلِّيُّونَ

83:19 And what will make you know what `Illiyyin is?

كِتَـبٌ مَّرْقُومٌ

83:20 A Register inscribed,

يَشْهَدُهُ الْمُقَرَّبُونَ

83:21 To which bear witness those nearest.

إِنَّ الاٌّبْرَارَ لَفِى نَعِيمٍ

83:22 Verily, Al-Abrar (the righteous believers) will be in Delight.

عَلَى الاٌّرَآئِكِ يَنظُرُونَ

83:23 On thrones, looking.

تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ

83:24 You will recognize in their faces the brightness of delight.

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ

83:25 They will be given to drink of pure sealed Rahiq.

خِتَـمُهُ مِسْكٌ وَفِى ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَـفِسُونَ

83:26 Sealed with musk, and for this let those strive who want to strive.

وَمِزَاجُهُ مِن تَسْنِيمٍ

83:27 It will be mixed with Tasnim:

عَيْناً يَشْرَبُ بِهَا الْمُقَرَّبُونَ

83:28 A spring whereof drink those nearest to Allah.)

The Record Book of the Righteous and Their Reward

Allah says that truly,

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ ...

Verily, the Record of **Al-Abrar** (the righteous believers)

These people are in a situation that is the opposite of the wicked people.

... لَفِي عِلِّيِّينَ (١٨)

is in **`Illiyyin**.

meaning, their final destination is **`Illiyyin**, which is the opposite of **Sijjin**.

It has been reported from Hilal bin Yasaf that Ibn Abbas asked Ka`b about **Sijjin** while he was present, and Ka`b said,

"It is the seventh earth and in it are the souls of the disbelievers.''

Then Ibn `Abbas asked him about **`Illiyyin**, so he said,

"It is the seventh heaven and it contains the souls of the believers.''

This statement -- that it is the seventh heaven -- has been said by others as well.

Ali bin Abi Talhah reported that Ibn `Abbas said concerning Allah's statement, كَلَّا إِنَّ كِتَابَ الْأَبْرَارلَفِي عِلِّيِّينَ (Nay! Verily, the Record of **Al-Abrar** (the righteous believers) is in **`Illiyyin**.)

"This means Paradise.''

Others besides him have said,

"**`Iliyyin** is located at **Sidrat Al-Muntaha**.''

The obvious meaning is that the word **`Illiyyin** is taken from the word **`Uluw**, which means highness. The more something ascends and rises, the more it becomes greater and increases.

Thus, Allah magnifies its affair and extols its matter by saying,

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ (١٩)

And what will make you know what **`Illiyyin** is?

Then He says by way of affirming what will be written for them,

كِتَابٌ مَّرْقُومٌ (٢٠)
يَشْهَدُهُ الْمُقَرَّبُونَ (٢١)

A Register inscribed. To which bear witness those nearest.

They are the angels.

This was stated by Qatadah.

Al-`Awfi reported from Ibn Abbas that he said,

"Those nearest to Allah in each heaven will witness it.''

Then Allah says,

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (٢٢)

Verily, **Al-Abrar** (the righteous believers) will be in Delight.

meaning, on the Day of Judgement they will be in eternal pleasure and gardens that contain comprehensive bounties.

عَلَى الْأَرَائِكِ ...

On thrones,

These are thrones beneath canopies from which they will be gazing.

It has been said,

"This means that they will be gazing at their kingdom and what Allah has given them of good and bounties that will not end or perish."

It has also been said,

عَلَى الْأَرَائِكِ يَنظُرُونَ (٢٣)

On thrones, looking.

"This means that they will be looking at Allah, the Mighty and Sublime.''

This is the opposite of what those wicked people have been described with, كَلاَّ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ (Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.) (83:15)

Thus, it has been mentioned that these (righteous people) will be allowed to look at Allah while they are upon their thrones and elevated couches.

Concerning Allah's statement,

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (٢٤)

You will recognize in their faces the brightness of delight.

meaning, `you will notice a glow of delight in their faces when you look at them.'

This is a description of

- opulence,
- decorum,
- happiness,
- composure, and
- authority

that they will be experiencing from this great delight.

Concerning Allah's statement,

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ (٢٥)

They will be given to drink of pure sealed **Rahiq**.

meaning, they will be given drink from the wine of Paradise.

Ar-Rahiq is one of the names of the wine (in Paradise).

Ibn Mas`ud, Ibn `Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd all said this.

Ibn Mas`ud said concerning Allah's statement,

خِتَامُهُ مِسْكٌ ...

Sealed with musk,

"This means it will be mixed with musk.''

Al-`Awfi reported from Ibn Abbas that he said,

"Allah will make the wine have a pleasant aroma for them, so the last thing that He will place in it will be musk. Thus, it will be sealed with musk.''

Qatadah and Ad-Dahhak both said the same.

Then Allah says,

... وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (٢٦)

and for this let (all) those strive who want to strive.

meaning, for a situation like this, let the boasters boast, compete, and strive to gain more. Let the competitors compete and race toward the likes of this.

This is similar to Allah's statement,

لِمِثْلِ هَـٰذَا فَلْيَعْمَلِ الْعَـٰمِلُونَ

For the like of this let the workers work. (37:61)

Allah then says,

وَمِزَاجُهُ مِن تَسْنِيمٍ (٢٧)

It will be mixed with **Tasnim**.

meaning, this wine that is being described is mixed with **Tasnim**. This refers to a drink called **Tasnim**, and it is the most excellent and exalted drink of the people of Paradise.

This was said by Abu Salih and Ad-Dahhak.

Thus, Allah says,

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ (٢٨)

A spring whereof drink those nearest to Allah.

meaning, those who are near to Allah, will drink from it as they wish, and the companions of the right hand will be given a drink that is mixed with it.

This has been said by Ibn Mas`ud, Ibn `Abbas, Masruq, Qatadah and others.

إِنَّ الَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ الَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ

83:29 Verily, those who committed crimes used to laugh at those who believed.

وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ

83:30 And, whenever they passed by them, used to wink one to another.

وَإِذَا انقَلَبُوا إِلَى أَهْلِهِمْ انقَلَبُوا فَكِهِينَ

83:31 And when they returned to their own people, they would return jesting;

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ

83:32 And when they saw them, they said: "Verily, these have indeed gone astray!''

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ

83:33 But they were not sent as watchers over them.

فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

83:34 But this Day those who believe will laugh at the disbelievers

عَلَى الْأَرَائِكِ يَنظُرُونَ

83:35 On thrones, looking.

هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ

83:36 Are not the disbelievers paid for what they used to do)

The Wicked Behavior of the Criminals and Their mocking of the Believers

Allah says;

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ (٢٩)

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ (٣٠)

Verily, those who committed crimes used to laugh at those who believed.

And, whenever they passed by them, used to wink one to another.

> Allah informs that the criminals used to laugh at the believers in the worldly life. In other words, they would mock them and despise them. Whenever they would pass by the believers, they would wink at each other about them, meaning in contempt of them.

وَإِذَا انقَلَبُواْ إِلَى أَهْلِهِمُ انقَلَبُواْ فَكِهِينَ (٣١)

And when they returned to their own people, they would return jesting.

meaning, when these criminals turn back, or return to their homes, they go back pleased.

> This means that whatever they request, they find it. Yet, with this, they still are not grateful for Allah's favor upon them. Rather they busy themselves with despising and envying the believers.

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاء لَضَالُّونَ (٣٢)

And when they saw them, they said: "Verily, these have indeed gone astray!''

> meaning, `because they are upon a religion other than their own religion.'

Allah then says,

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ (٣٣)

But they were not sent as watchers over them.

> meaning, these criminals have not been sent as guardians over the deeds and statements of these believers. These wrongdoers have not been made responsible for them. So, why are they so concerned with them, and why have they made them the focus of their attention
>
> This is as Allah says,
>
> قَالَ اخْسَئُواْ فِيهَا وَلاَ تُكَلِّمُونِ
>
> إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الرَحِمِينَ

فَاتَّخَذْتُمُوهُمْ سِخْرِيّاً حَتَّى أَنسَوْكُمْ ذِكْرِى وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ

إِنِّى جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُواْ أَنَّهُمْ هُمُ الْفَآئِزُونَ

He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!''

Verily there was a party of My servants, who used to say:

"Our Lord!

We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!''

But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them!

Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful. (23:108-111)

Thus, Allah says here,

فَالْيَوْمَ ...

But this Day,

meaning, the Day of Judgement.

... الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

those who believe will laugh at the disbelievers,

meaning, as retribution for how those people laughed at them.

عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٣٥﴾

On thrones, looking.

meaning, looking at Allah as reward for bearing the false claims against them that they were misguided. They were not misguided at all. Rather they were the close **Auliya**' of Allah, who will be looking at their Lord in the place of His honor.

Concerning Allah's statement,

هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

Are not the disbelievers paid for what they used to do,

meaning, `will the disbelievers be recompensed for their mockery and belittlement against the believers, or not'

This means that they surely will be paid in full, completely and perfectly (for their behavior).

This is the end of the Tafsir of Surah **Al-Mutaffifin**, and all praise and thanks are due to Allah.